THE

# Latter-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.*—Jesus Christ.

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*—A Voice from Heaven.

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## History of Joseph Smith.

(*Continued from page 409.*)

[March, 1841.]

Saturday, 20th.

City of Nauvoo, March 20, 1841.

Brother William Allred, Bishop of the Stake at Pleasant Vale, and also brother Henry W. Miller, President of the Stake at Freedom, desire President Joseph Smith to inquire of the Lord His will concerning them.

I inquired of the Lord concerning the foregoing question, and received the following answer,—

City of Nauvoo, March 20, 1841.

Let my servants William Allred and Henry W. Miller, have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller, and John Snyder, in building said house; and let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment, and that accommodations may be made for the strangers who shall come to visit this place, and for this purpose let them devote all their properties, saith the Lord.

About this time I received a revelation, given in the City of Nauvoo, in answer to the following interrogatory—

"What is the will of the Lord, concerning the Saints in the Territory of Iowa?"

Verily, thus saith the Lord, I say unto you, if those who call themselves by my name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them; let them gather themselves together, unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. Let them build up a city unto my name upon the land opposite to the City of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the City of Nashville, or in the City of Nauvoo, and in all the Stakes which I have appointed, saith the Lord."

Sunday, 21st. Elder Geo. A. Smith preached at Leek, and confirmed one.

The lesser Priesthood was organized in the City of Nauvoo, March 21, 1841, by Bishops Whitney, Miller, Higbee, and Knight. Samuel Rolf was chosen President of the Priests' Quorum, and Stephen Markham and Hezekiah Peck, his Counsellors. Elisha Everett was chosen President of Teachers, and James W. Huntsman and James Hendricks, Counsellors. Phinehas R. Bird was chosen President of Deacons, and David Wood and Wm. W. Lane, Counsellors.

Tuesday, 23rd. Elder Young returned to Liverpool, and Elder Richards wrote the following history of the "Mission to England, or the first foreign Mission of the Latter-day Saints"—

About the first of June, 1837, Elder Heber C. Kimball was called by the Spirit of Revelation, and set apart by the First Presidency of the Church of Jesus Christ of Latter-day Saints, then at Kirtland, Ohio, North America, to preside over a Mission to England, accompanied by Elder Orson Hyde, who was set apart for the same work at the same time. In a few days, brother Joseph Fielding, Priest, was set apart; and on the eve of the 12th, Elder Willard Richards (having been absent several months on a long journey, and having returned the day previous) was called and set apart for the same Mission.

The following morning, Tuesday, 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip, started for England. They were accompanied twelve miles to Fairport on Lake Erie, by Elders Brigham Young, John P. Green, and brother Levi Richards, and sisters Kimball, Greene, and Fielding (brother R. B. Thompson and wife accompanied the Mission to Buffalo, and brother Fitch Brigham to Utica), and others, with whom they parted in the afternoon, and went on board a steamer, for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada, to assist them on their journey, but they were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th (Elder Hyde having gone forward to New York from Rochester). Brother Fielding proceeded to New York, and on the 20th Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, thirty miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time (his father and mother having since died, also a sister whom he had left in Kirtland), and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found brothers O. Hyde and Fielding; also Elders John Goodson, Isaac Russell, and John Snyder, Priest (who had come from Canada to join the Mission), anxiously waiting their arrival so that they might take passage on board the "United States," which was to sail next day, but they arrived too late.

In New York, Elder Richards received some further means, quite providentially, and on the 23rd the brethren engaged passage to Liverpool, on board the *Garrick*, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the Church residing in the City, and having no house of his own, he procured his father's storehouse for the use of the brethren, where they lodged on the floor, amid straw and blankets, one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in, and there was no one to receive them into their houses.

Sunday, the 25th, the brethren held a Council at their lodgings (Mr. Fordham's store), and organized ready for taking their departure.

On the 29th, the brethren sealed, superscribed, and forwarded 180 of Elder Orson Hyde's "Timely Warnings," to the ministers of the different denominations in the City, and went on board the *Garrick*, which hauled out into the river and cast anchor.

July 1st, the ship weighed anchor, and was towed to the Hook by a steamer, where she spread sail, and in four hours and a-half was out of sight of land. With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north-west during the voyage.

On the 16th, Elder Hyde preached on the aft quarter-deck, and on the 18th, Cape Clear was visible (18 days out of sight of land); and on the morning of the 20th, the brethren landed in Liverpool, twenty days from New York. Here Elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union street, till after the inspection of the ship; and on Saturday, the 22nd, took coach for Preston. When they had alighted from the coach, and were standing by their trunks in front of the hotel in Preston, a large flag was unfurled over their heads, on which was printed in golden letters, "*Truth will prevail;*" at the sight of which their hearts rejoiced, and they cried aloud, "Amen, thanks be unto God, TRUTH WILL PREVAIL.

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall-road Chapel, and the remainder of the brethren took lodgings in St. Wilford street, Fox-street. The same evening the Elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his Church to pray that God would send them His servants, and exhorted

his people to receive their message when they should come.

Sunday, the 23rd. As they had no place in which to preach, the seven brethren went to Vauxhall Chapel, to hear the Rev. Mr. Fielding; and, at the close of the morning service, Mr. Fielding gave public notice, that an Elder of the Latter-day Saints would preach in the afternoon in his pulpit. This was voluntary with Mr. Fielding, as no one had requested the privilege; and in the afternoon, according to the notice, Elder Kimball gave a brief history of the rise of the Church, and the first principles of the Gospel, and Elder Hyde bore testimony; after which the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when Elder Goodson preached, and brother Joseph Fielding bore testimony.

At the close, Mr. Fielding again gave leave for preaching at the same place on Wednesday evening, when Elder Hyde preached, and Elder Richards bore testimony; and from that time the Rev. Mr. Fielding closed his doors against the Elders, and began to oppose the work, and stated that the Elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the Elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to: much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the Elders, and forbid their baptizing them, but he received for answer, that "they were of age and could act for themselves;" and on Sunday, the 30th, they were baptized under the hands of Elder Kimball; brother George D. Watt being the first who offered himself for baptism in England, and is now an Elder labouring in Edinburgh, Scotland.

Elder Russell preached in the Market-place in the afternoon, and from that day the doors of private houses were opened on almost every hand for the Elders.

July 31st, a Council of the Elders decided that Elders Goodson and Richards should go on a Mission to Bedford, and Elder Russell and Priest Snyder on a Mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season; but finding that he was likely to lose all his "best members," he offered to baptize them himself; but they, being aware that he had no authority, declined his friendly offer, whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock; but this iniquitous scheme succeeded little better than the other—only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure, he has opposed.

Elders Kimball and Hyde, and Priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings (August 2) the meetings were attended by Miss Jennetta Richards who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by Elder Kimball, after which she was confirmed at the water side by Elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an Independent minister at Walker-fold, Chaidgely, whom she had found at Preston, and what she had done, and requested him to send for Elder Kimball to preach in his chapel. Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walker-fold Saturday eve, August 12, and the day following preached three times in Mr. Richards' pulpit, to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days during which time Elder Kimball baptized several in the neighbourhood.

After a short visit to Preston, where Elder Hyde continued to preach and baptize Elder Kimball returned to Walker-fold, an continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighbourhood; and from thence the work went forth to Clitheroe, Waddington, Downham, Chatburn Thornley, and Ribchester, through the labours of brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2nd of August, and having letters of introduction to the Rev. Timothy R. Matthews from brother Joseph Fielding (Mrs. Matthews' brother), they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the Elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lectures of the Elders at his chapel vestry that evening

Mr. Matthews had previously been apprized of the saints in America through the medium of the Rev. James Fielding of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and Elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who, at the close of the lectures, publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return wished to know why he did not set them the example.

After this Mr. Matthews engaged another house in the neighbourhood for the Elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the Elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the Elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the Elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor, and another from the Church of England, which he acknowledged to be descended from the Church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th Mrs. Braddock and four others were baptised by Elder Goodson. Soon after this Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house, in company with Elders Goodson and Richards, and Mr. Matthews, and Mr. Saville mutually agreed to meet the Elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism. At the hour appointed Mr. Saville met the Elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptized, when the Elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews' family that he had gone out into the country to preach.

In a day or two it was currently rumored that Mr. Matthews had baptised himself, and this rumour was afterwards confirmed by Mrs. Matthews, who stated to Elder Kimball at Preston, that Mr. Matthews had baptized himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptize myself," &c. —and all this after Mr. Matthews had acknowledged to Elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the Apostles (Heb. v. 4), "No man taketh this honour unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen, that Mr. Matthews has attempted to take that upon himself which was never conferred upon him by the spirit of revelation, either by God, His angels, or His servants; viz., the holy Priesthood; and from that period, Mr. Matthews began to preach baptism, and baptized those who felt it their duty to be baptized, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptize for the remission of sins.

Mr Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly; for he continued to preach faith, repentance, baptism for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter-day Saints; but it was some time before he arrived at that heaven-daring conscience-seared hardihood, to lay hands on those whom he had baptized for the reception of the Holy Ghost, and at the same time he acknowledged that he had not got the Holy Ghost himself, by praying that he might receive it—(Query. How can a man communicate that which he is not in possession of?) and he now calls his church "The Church of Latter-day Saints."

Thus has Mr. Matthews been running about from Bedford to Liverpool, from Liverpool to Northampton, from Northampton to Bedford, and other places, crying aloud in public and private, that the Latter-day Saints and their doctrines came from hell; at the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of hell would be sanctified and made holy and heavenly, when administered by the tongue and hands of an impostor.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him), the Rev. Robert Aitkin, commenced his attack on the principles of righteousness in Preston; and while furiously pounding his pulpit with the Book of Mormon, and warning his people to beware of the Latter-day Saints and their

doctrines, saying, that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter-day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present, his prayer has been answered on his own head.

After Mr. Aitkin had preached against the corruptions of the Church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c.; after he had been visited by the Elders of the Church of Latter-day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had authority to baptize; and at another time, that he was afraid of them, and rejected their testimony; and last of all would not receive the Elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep; yes, he has deserted his "Christian Society."—ceased to be an Aitkenite, and dissolved his co-partnership with Father Matthews, as may well be supposed, returned, and taken "holy order" in "Mother Church," against the corruptions of which he testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's Church, Hope street, Liverpool, for no other reason, that the writer knows of, only that he could find no one who had authority to baptize for the remission of sins, and not possessing the faith of his father, Matthews, to believe that the doctrines of the pit would become holy and Gospel doctrines when taught by the tongue of wickedness and imposture, he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against, for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snider returned to Preston, and soon after sailed for America.

Some years previous, the principles of the Temperance Society (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the Temperance people, it was often remarked by them that Temperance was the fore-runner of the Gospel, which prophecy proved true; for when the fulness of the Gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter-day Saints procured the use of the Temperance Hall in Preston (a commodious building, originally erected for cock fighting) for their chapel, and continued meeting therein until the third of September, 1837, and never had until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar rooms have been received from several other Temperance Societies in England, for which the Lord reward them.

Elder Richards continued to labour against much opposition in Bedford, and the region round about, until the seventh of March, 1838, when he returned to Preston, leaving about forty members in charge of Elder James Lavender. Elder Russell continued to labour at Alston, Brampton, &c., and returned to Preston near the same time, leaving about sixty members in the care of Elder Jacob Peart.

At Christmas, 1837, Priest Joseph Fielding was ordained Elder, and several were ordained Teachers, &c., at Preston; and in March, 1838, the Church had extended from Preston to Penworthum, Longton, Southport, Eccleston, Whittle, Hunter's Hill, Chorley, and the intermediate region, through the labours of Elders Hyde, Kimball, and Fielding, and the members amounted to several hundreds in the regions of Preston and Clitheroe. During this month, Elders Kimball and Hyde were diligently engaged in organizing the different Branches, and on the first of April a General Conference was called at Preston, when the organization of the Churches was completed, and many were ordained, among whom were Elders Joseph Fielding, Willard Richards, and William Clayton, to the High Priesthood, and set apart by Elders Kimball and Hyde to preside over all the Churches in England.

On the 9th, Elders Kimball, Hyde, and Russell took leave of the Saints in Preston, and went to Liverpool, where they were visited by Elders Fielding, Richards, Clayton, and others, and on the 20th of April, sailed for New York, on board the *Garrick*, the same ship they came out on to England.

When Elders Fielding and Richards had returned to Longton, they found a pamphlet, purporting to be written by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself to work to condense the heterogeneous mass of transatlantic filth, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter-

day Saints; it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England; but since which he has found servants in abundance, to assist in this nefarious merchandise of his heart's delight.

The Church at this time was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding Elders to a great extent; and as there were few labourers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgin died at Preston on the second of September, 1838, and it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Richards was arraigned before the Mayor's Court at Preston, on the third of October, charged with "killing and slaying" the said Alice with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

Oct. 19, 1838, Elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester, and from thence the work spread nto Stockport, and other places in the neighbourhood, through the labours of Elders Clayton, Fielding, John Moon, and David Wilding. A small Church had previously sprung up in Bolton, through the labours of Elder D. Wilding, and was continued by Elder Amos Fielding.

In the summer of 1839, Elders Clayton, Richards, and J. Moon laboured in Burslem, with some success, and a small Church was planted in Burnley by Elder Thomas Richardson, besides many who were added in the older Branches, through the instrumentality of the local Elders and Priests, who were generally very faithful.

Dec. 8, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America; and on the 25th, brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th brothers Woodruff and Turley started, for the Potteries in Staffordshire, passing through Manchester; and on the 22nd, Elder Taylor left for Liverpool.

April 6, 1840, just ten years from the organization of the Church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the ninth Elder Kimball arrived in Preston, just two years from the day he left for America.

The arrival of the Elders caused the Saints to rejoice exceedingly, for it had been prophesied by many (not of the Church), that they would never come, and that Elders Kimball and Hyde would never return, but they are both now in England, Elder Orson Hyde having arrived in Liverpool on the third instant from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24, 1841.

*(To be continued.)*

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# State of Society in America.

The brutal assault of Brooks upon Senator Sumner has aroused a deeper feeling in the public heart of the North than any other event of the past ten years. The great body of the people, without distinction of party, feel that their rights have been assailed in a vital point—that the blow struck at Sumner takes effect upon freedom of speech in that spot, where, without freedom of speech, there can be no freedom of any kind—and that the liberties of the Republic may well be regarded as in peril when such an act can be perpetrated with impunity. Nor is the act itself half so startling as the manner in which it is received. Half-a-dozen senators stand by and see one of their number beaten to the earth without lifting a finger or raising a voice on his behalf. Senator Toombs, always open and frank in the avowal of his opinions, stands up boldly and shamelessly in the Senate Chamber and declares his approval of the deed. Senator Douglas, with a craven malignity which dare not vent itself in an open endorsement of the act,

offers to the Senate and the country the sneaking apology for his refusing to interfere between an unarmed, defenceless, pinioned senator and his ruffianly assailant, that he "feared his motives might be misconstrued." Sixty-eight members of the House of Representatives record their names against any inquiry into this murderous assault, committed by one of their number upon a member of the co-ordinate branch of the national Legislature. Officeholders under the President of the United States take pains to express tacit approval of the act: the Executive organ fails to answer it; a Senate committee disclaims all jurisdiction in the case; the Governor of South Carolina heads a subscription for a testimonial of marked approbation to the perpetrator of the assault; and the whole pro-slavery press of Virginia, South Carolina, and other Southern States bursts into a chorus of savage exultation, and calls loudly for a repetition of the assault upon other representatives of northern principle and Northern States. These things take this instance of brutality out of the ordinary category. They make it impossible to regard it as one of those outbreaks of passion for which no one is responsible but the individual, and which all unite to reprobate and deplore. They show that a large, powerful, and politically dominant portion of the American people approve and adopt it, and avow their determination to use force as a means of compelling assent to their political views and acquiescence in their political demands. Brute force is thus distinctly and openly adopted by the advocates and champions of slavery as a weapon of political warfare—as a means of Congressional influence—as a mode of silencing opposition and compelling assent, quite as legitimate as argument or eloquence, or any of the more commonplace resorts of Parliamentary debate. It is not at all surprising that such a demonstration should have startled the public sense of the North, and led to an outburst of eloquent and indignant protest. It is by far the most alarming of the many portents that have darkened our political sky within the past few years. It points directly to civil war as the only issue of pending political controversies.—*New York Times.*

[In connexion with the foregoing, we introduce a significant extract from a letter of Joseph Smith to James A. Bennet, Esq., dated September 8, 1842, written at a time when the Prophet Joseph was suffering the most malignant persecutions from his enemies.—*Ed.*]

"I now appeal to you, Sir, inasmuch as you have subscribed yourself our friend; and you lift your voice and your arm, with indignation, against such unhallowed oppression. I must say, Sir, that my bosom swells with unutterable anguish, when I contemplate the scenes of horror that we have passed through in the State of Missouri; and then look, and behold and see the storm and cloud gathering ten times blacker; ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow citizens, and their quiet and peaceable, and innocent and loyal subjects. But I must forbear for I cannot express my feelings.

The Legion would all willingly die in the defence of their rights; but what would this accomplish? I have kept down their indignation and kept a quiet submission on all hands; and am determined to do so at all hazards. Our enemies shall not have it to say, that we rebel against government or commit treason; however much they may lift their hands in oppression and tyranny, when it comes in the form of government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments; and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools, as to let once the precedent be established, and through their prejudices, give assent to such abominations; then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together; and until they may know that the Almighty takes cognisance of such things. And then shall church rise up against church; and party against party; mob against mob; oppressor against oppressor; army against army; kingdom against

kingdom; and people against people; and kindred against kindred.

And where, Sir, will be your safety, or the safety of your children; *if my children can be led to the slaughter with impunity by the hands of murderous rebels? Will they not lead your's to the slaughter with the same impunity?* Ought not then this oppression, Sir, to be checked in the bud; and to be looked down with just indignation by an enlightened world, before the flame become unextinguishable, and the fire devour the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views. On my part, I am ready to be offered up a sacrifice, in that way that can bring to pass the greatest benefit and good, to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow beings; and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men, being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts, and then make report to an enlightened world, whether we individually, or collectively, are deserving such high-handed treatment."

# The Latter-day Saints' Millennial Star.

*SATURDAY, JULY 19, 1856.*

TITHING.—In the beginning, when the great plan for the salvation of man was decreed, one of the various doctrines or principles which were then ordained to be observed by him was that of paying tithes of his substance. And it was from this great law of heaven, that men originally obtained the idea of charging each other interest, commission, rent, &c.

"The field is the world," and for the use of this field, it has ever been the duty of mankind to pay to its owner ten per cent. of all they have been permitted to gather from it. In later times, when Israel failed to bring their tithes into the store-house, the Lord charged them with having robbed Him; *Malachi* iii. 8.

The Bible gives us but little information on any of the great leading principles of Gospel faith, as held by mankind, or revealed to them previous to the days of Noah; and it says as little about tithing as of any other of the doctrines which were revealed for the salvation of man, from the fall.

Paul states that the Gospel was before preached unto Abraham, and that among the most important doctrines observed by him was that of paying the tithe of his substance to the High Priest Melchisedek; "And he gave him tithes of all," *Gen.* xiv. 20. This law continued to be strictly enforced by the Patriarchal fathers, and was continued in Israel after they became a nation. Its mode of application to the people in those times is detailed in the law given to them by Moses, which was most religiously adhered to by all who lived in favour with God. Even after the departure of Israel into transgression, this ordinance continued as a great national characteristic, insomuch that the Pharisee in his prayer named it as one of his righteous acts—"I give tithes of all that I possess."

Some suppose that when Christ came the law of tithing was done away, from the fact that he gave no positive commandment, of which we have knowledge, that it should be continued. The reason that it was not taught to the Jewish disciples evidently was because the Jews at that time kept this law strictly. If Jesus Christ

did not enforce it by a new commandment, he sanctioned it by his approval, for he said to the Pharisees, "Ye pay tithes of mint, anise, and cummin, but ye omit the weightier matters of the law, these ought ye to have done, *and not to leave the other undone.*" Jesus taught the Jews those "weightier matters of the law," which they neglected, hence we hear but little of the law of tithing, which they were diligent in keeping. We find, by instances already refered to, that this law, like the one of sacrifice and burnt-offerings, and the celestial law of marriage, was given long before the Ten Commandments, held sacred by all professed Bible believers, were delivered to Moses amid the thunderings and lightnings of Sinai.

Therefore it is a law to all mankind, handed down from the beginning, and, if possible, made more especially binding upon the lineage of the Priesthood and the blood of Israel, than on the rest of the world, by special commandment and covenant. When the Holy Spirit of Promise lifted the veil from the vision of the mind of Jacob, and he beheld the glorious fulfilment of the promises which the Lord had given him—that his seed should become as numerous as the sands on the sea shore or the stars in heaven, and that the good things of the earth should be multiplied upon him and his posterity, in the fulness of his heart he covenanted with the Lord saying, of all that thou shalt give me I will surely give the tenth unto thee, *Gen.* xxviii, 22. Hence this law of tithing is obligatory upon all the blood of Israel, by the special covenant of their father, Jacob, as well as by subsequent commandment given to them through Moses, which, as we have seen, was expressly sanctioned by Jesus Christ while on the earth.

The Roman Catholic Church and the Church of England teach and enforce the law of tithing, and, like many other principles which are good of themselves, but which men have perverted to evil purposes, they have been derived from commandments which the Lord gave to His Priesthood in earlier periods of the world, for high and holy purposes. When those who held this Priesthood, and practiced these laws in righteousness, became corrupt, they also perverted the laws and ordinances of heaven, and made use of them to carry out their own selfish purposes, without any regard to the object for which the Lord designed them. As the Kingdom of God becomes established, all these laws and ordinances, together with many important ones of which the world has not even a vestige remaining, will gradually be adopted by the Saints and carried out for the accomplishment of the purposes for which the Lord designed them in the beginning, and this is being done with the tithing among the Saints—it is appropriated to the purpose of establishing a nation of Kings and Priests to the Most High God, on the earth, by building temples &c.

When the Priesthood was again restored to the earth through Joseph Smith, this commandment was made obligatory upon Israel in the last days. No person will ever inherit the blessings of Abraham, Isaac, and Jacob, until they learn to abide their law, and appreciate the blessings of so doing. If they never fulfil it they will be aliens from the commonwealth of Israel, and forfeit all right to an inheritance in the kingdom of God. Furthermore the Lord said, in a revelation to Joseph, "He that is tithed shall not be burned, for after to-day cometh the burning."

The dealings of the Lord with His people in every period of time when the Priesthood has been on the earth, and more particularly in this last dispensation, go to show that the fulfilment of the law of tithing is necessary in order to attain to that degree of salvation which every Saint indulges the hope of enjoying. If they are saved without keeping it, it will only be "so as by fire." Though themselves should remain, their works will be like hay and stubble in the day of burning.

There have always been some in the Church who have felt too poor to pay the

Lord His portion, and, while this has been the case with some who were really poor, it has been still more so with those who have had comparative abundance. Such Saints remind one of a greedy beggar who, instead of being grateful for favours bestowed, only clamours the louder for more. That is, their avariciousness increases in proportion as it is gratified. If such do not repent, when the day of reckoning comes they will find a heavy balance of accounts against them, which they will have to pay to the uttermost farthing.

The importance of the law of tithing is wonderfully manifest in the dealings of the Lord with His people in this dispensation. When sick and comparatively destitute, in the city of Nauvoo, from their recent persecutions in Missouri, the Lord required His tithes of them; and it was with these accumulated mites of the poor that a Temple was built which cost a million of dollars, in which the Lord bestowed the higher keys of the Priesthood upon the faithful, which has enabled His servants, in spite of mobs, infuriated by legions of devils from the regions of darkness, to bear off His kingdom on the earth, and administer salvation to scattered Israel.

During the life of the Prophet Joseph, and while the Saints were in Nauvoo, those who paid their tithing had privileges with regard to the ordinances of the Lord's house, which others had not; among which was the important one of baptism for their dead.

After the Saints had been driven from Nauvoo, and had, by the blessing of the Lord, began to establish themselves in the valleys of the mountains, in a great measure away from Gentile influences, He revealed to them more fully the law of tithing; and they consecrated themselves, and their new home, anew unto Him, by keeping this law more perfectly. The Saints in Zion are required to pay their tithing, and if there are any who do not they soon cease to have a name in Israel. The door of the House of the Lord is closed to such, and they find themselves cut off from the blessings of salvation—from the only channel through which they can become Saviours upon Mount Zion, to themselves, their posterity, and to their dead.

A law requiring sacrifice was always necessary in ancient Israel to keep them in mind of their God; and it is equally necessary in modern Israel, to continually remind them from whom they receive their blessings. Were it not that the Saints were thus constantly called upon to sacrifice a portion of their worldly goods, which they have been taught to call their own, but the whole of which virtually belongs to the Lord, they would get fat and kick, and soon forget that the kingdom of God is to be established on the earth, or that it is necessary for them to do something in order to have an inheritance in it.

In proportion as the Saints in these lands have increased in knowledge and faith, the desire has increased in their hearts to be assimilated more and more in their works, as well as in their faith and feelings, to their brethren and sisters in Zion; and thus a great portion of them have been prepared for the reception of the law of tithing. We permitted several of the brethren in the ministry to introduce it into their fields of labour, several months since, and so large a proportion of the Saints in the Conferences where it has been introduced, have grasped it in their faith and worked to it, and have testified so abundantly of the many blessings which they have received through its observance, that we have been constrained, by the Holy Spirit, to recommend to all the Conferences to adopt this law practically; and we say to all who will be faithful in doing so, they shall be strengthened in the faith, have a renewal of the Holy Spirit upon them, and receive a rich increase of the blessings of the Lord. When they gather home to Zion they will dis-

cover that they have been doing a preparatory work here, which will have fitted them to keep in greater perfection the law of the Lord there—to adopt more freely than they otherwise would do, the measures which are there carried out, through which the faithful receive sanctification and blessing.

Tithing has hitherto been required in this country of those who have had more means than was necessary to emigrate them—while it has not been required of those who have had barely sufficient to do this. All tithing of this nature should still be forwarded to this Office, the same as heretofore, that the persons paying it may receive credit for the same in the General Tithing Office in Great Salt Lake City; but all tithings, which are for less than £10, will be under the direction and control of the Conferences in which they are paid, subject to the counsels of those who may be over them in the Priesthood. Out of it the current expenses of the Branches and Conferences should be discharged, the various general funds sustained, and, after the apportionment of the Temple Offering to each Conference is paid, the balance can be appropriated to such objects as are required, for the spreading of the Gospel and the gathering of Israel. We trust that none will lose sight of the importance of the P. E. Fund, but let the payment of the Temple Offering, and the gathering of the poor be the two great leading considerations.

While labouring in this country, we have received letters from brethren who had more or less property, stating that they did not seem to enjoy the fruits of the Spirit, and to have that joy in the work of the Lord which many of their brethren appeared to receive. In most or all of these cases, it will be found that these men have not paid the Lord that portion of their possessions which is His due, and we would ask them what right they have to ask or to expect the Lord to bless them with the choice blessings of His Spirit, with revelation, knowledge, and wisdom, and the power to save themselves and families, in the day of affliction, if they are not willing to pay him the moiety of this world's goods which He claims at their hands. If such men do not speedily repent of having robbed God, and become honest with themselves, with the Saints, and with Him, they will soon lose the little light which they now have, and be given over to hardness of heart and blindness of mind, apostatize, and go down to death.

In conclusion, on this subject, we wish to remind the Saints that they should continually look forward, with the eye of faith, to the time when they shall have gathered home, where they will be expected to live up to the still higher law of consecration which is now being adopted by the Saints in Zion, and which all on that land will be required to keep who would attain to the glories and exaltations of the celestial kingdom.

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THE "SHIP THORNTON."—We learn that this ship arrived in New York, June 14, but we have received no report from the President of the Company.

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NO ONE'S ENEMY BUT HIS OWN.—"No one's enemy but his own," happens generally to be the enemy of everybody with whom he is in relation. The leading quality that goes to make this character is a reckless imprudence, and a selfish pursuit of selfish enjoyments independent of all consequences. "No one's enemy but his own," runs rapidly through his means; calls, in a friendly way, on his friends, for bonds, bail, and securities; involves his nearest kin; leaves his wife a beggar, and quarters his orphans upon the public; and after enjoying himself to his last guinea, entails a life of dependence upon his progeny, and dies in the odour of that ill-understood reputation of harmless folly which is more injurious to society than some positive crimes. The social chain is so nicely and delicately constructed that not a link snaps, rusts, or refuses its proper play, without the shock being felt like an electric vibration to its utmost limits.—*Jamason.*

# Home Correspondence.

## BELFAST CONFERENCE.

29, Great George's Street, Belfast,
June 24, 1856.

Beloved President Richards—Knowing that you are interested in all that concerns the welfare of the Kingdom of God, I feel pleasure in reporting to you a brief account of our Conference which we have just got through with. We felt much rejoiced when we found we were going to be blessed with the presence of Elder John Kay from Liverpool.

At half-past seven p.m., on Saturday evening, we met with the Priesthood, in council, and received the reports of the different Branches, from their Presidents, and an account of the prospects for spreading the work in the different localities.

We are happy to say that the reports were of a cheering character, from nearly all parts of the Conference, with regard to the spread of the Gospel among the Gentiles; and, what is of more importance, a still greater portion than before of the good Spirit was manifested by the brethren representing the Saints, and a willingness to obey counsel, that was truly enlivening. Within a few months back, a Branch has sprung up in a locality which, not long since, was bitterly opposed to "Mormonism," and still the corrupt and rotten-hearted among them feel stirred up by the enemy of God to oppose the truth, a real practical "Mormon" miracle having opened their eyes to the fact that "Mormonism" is onward, still onward.

Considerable preaching has been done in out stations, and a tract distributing society has been formed in Belfast, and, though many oppose, and feel to rage and expend their useless efforts to stop the progress of the kingdom, a number are beginning to rejoice in the beauties of the truth.

On Sunday 22, at half-past eleven a.m., the Conference was called to order, and the usual business proceeded with. The authorities were sustained in due order, and we need scarcely remark that the same feeling of unanimity prevailed, which characterizes every assembly of the Saints, *every vote was unanimous.*

The Saints were then blessed by the fatherly counsel of Pastor Scott, the soul-stirring language of Elder Kay, and the wise and judicious teachings of others, in a rich manner.

In fine, we enjoyed ourselves, and felt the celestial spark fanned into a flame, that shall burn and light the honest in heart to the truth of "Mormonism." We brought our Conference to a close about nine p.m., after a most delightful time, and one that will long be remembered here.

On Monday evening, at half-past seven p.m., the Saints and some friends assembled in our little hall, to enjoy themselves in a concert. We sung the songs of Zion, and had some pieces of recitation from the brethren and sisters, and had our hearts filled with the rich chantings of Israel, by Elder Kay.

The Saints and strangers felt well, and enjoyed together the good influence that pervaded the meeting.

Dear brother, prospects look brighter for Ireland than they have done in years past. The good foundation laid by Elders Ferguson and McAllister, with the help of Israel's God, and the labours and counsellings of Pastor Scott, we intend to build upon, until the living Priesthood shall say, "well done."

The blessing you forwarded us through Elder Kay, caused our hearts to leap with gladness, that we held such a position in your thoughts and esteem.

With prayers for your continual welfare, and all who are associated with you, we subscribe ourselves, yours in the Kingdom of God,

JAMES MCGHIE, President.
EDWARD L. SLOAN, Secretary.

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## SCOTLAND.

41, Charlotte Street, Glasgow,
June 20, 1856.

President Richards,

Dear Brother—I take the liberty of writing to you the following. I will not trespass upon your time too much, but beg to thank my Father in heaven, and you also, for the great privileges and blessings which I enjoy, and

for my present position in the Kingdom of God. I have felt my own weakness in holding such a position, but not forgetting your kind counsel and instruction to me, when on our way to Scotland, which was to be humble, and seek by fasting and prayer the good Spirit of the Lord, and to seek counsel from my Pastor upon all matters. This counsel I have followed out, and have found the blessings of the Lord to attend my feeble efforts, I have found the wise counsels of Pastor James P. Park to be inspired with the Holy Spirit, they have been life and salvation to me, and to all who would abide his teachings. I know he is a real good man, sent of God to administer the words of life and salvation to all who will hear and obey. I feel to live my religion day by day, and enjoy a portion of the Holy Spirit, and to seek to be inspired by its unerring dictates, to assist me to carry out all the counsels of the servant of God over me. I do not wish to infringe too much upon your time, but feel to thank you, for the visit of brother Joseph A. Young, which has been a blessing to us. My prayer is that the Lord may more than ever bless you and our worthy friend, Elder Cyrus H. Wheelock. When I think of him, and of his past counsels and teachings, it warms my heart, and seems to inspire me with new life. May the Lord bless and prosper you, with Elder C. H. Wheelock, and Elder J. A. Young, till you are safe home in Zion, with the Prophets of the Lord, and your families, is the prayer of your humble servant in the cause of Truth,

JOHN PYMM.

WORCESTERSHIRE AND CHELTENHAM CONFERENCES.

15, Townsend Street, Cheltenham, June 23, 1856.

Elder F. D. Richards.

Dear President,—My health for some time past has been very indifferent, but, by the blessings of the Gospel and the power of God manifested through the Priesthood, I am nearly recovered. I also feel well in spirit, and enjoy exceedingly my labours among the people.

My brethren, whom I have the honour to labour with, are of the right stamp; they are kind, faithful, true, and determined, and are doing all they can to help roll on the work of the Lord. They love President Richards and his Counsellors, and highly esteem their heavenly instructions, and, to the best of their ability, will see that every item is carried into effect. I do not know of a jarring or discordant feeling throughout the Pastorate, with the exception of two or three individuals, and these I have faith to believe will soon be righted and pull with us.

We held our Quarterly Conference for Worcestershire, on the 15th instant. It was more generally attended by the Saints than any previous one that I have seen; some walked seventeen miles, others came thirty by train, which told plainly that the love of the Gospel is increasing in their hearts. The funds came up well, better than in any previous quarter. The good Spirit was with us, and much valuable instruction was given by its aid through Elders Dille, Latey, Neslen, Coleman, and Evans, which the Saints seemed to appreciate. The Cheltenham Conference was held here yesterday. We were favoured with the company of President Wheelock, Elders Latey and Russell, and a number of others who spoke briefly. Our Chapel, though large and commodious, was filled to overflowing, so much so, that many had to stand up. The Spirit of the Lord was with us, and each one, according to his capacity, felt its influence; in short it was the best meeting I have seen in Cheltenham. In the evening Elder Wheelock addressed us in his usual spirited manner; his words told well upon the strangers, and the hearts of the Saints were gladdened, and they rejoiced exceedingly. His visit has done us much good, and we all say God bless Brothers Wheelock and Franklin, and all who go with them to our mountain home. Through Elder Wheelock we have learned that it is your wish that the law of tithing be established. The Cheltenham Conference has voted to carry it into effect immediately, and I have taken measures to establish it throughout the Pastorate.

The Saints generally feel anxious to discharge their indebtedness to the Office. I hope to take a pleasure trip across the Atlantic next season, with a number from this Pastorate, sufficient to fill the largest packet ship that ever sailed out of old England. The feelings of the Saints are good towards you and your Council, and we unitedly pray that you may increase in the favour of the Lord, and that you may have His Spirit to be with you, and

His angels to watch over you from this time henceforth and for ever. Amen.

Elders Neslen, Latey, and Russell, are with me and wish a kind remembrance to you, your Counsellors, and all in the Office.

I am your brother and fellow labourer in the ministry of the Gospel of Christ.

DAVID B. DILLE.

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# The Indian War in Oregon.

If at any period since the discovery of America, a war upon the Indian races, its original and rightful possessors, could be justified by the necessities of civilization or colonization, such war has not been justifiable since the American people rose to the dignity and power of an independent nation. Down, from the landing of the Puritans and Cavaliers, through centuries of shame to us, the Indian has been bullied, defrauded, slaughtered, and pursued, from the Atlantic to the Rocky Mountains, simply because he dared to affirm his natural rights, and, in defence of them, spill his blood around the hearths and graves of his fathers. Beyond all question, in the light of truth and justice, the Indian has been everywhere the assailed and injured party. He has been provoked a thousand-fold more than he has provoked. Receding before the bloody march of Christian civilization, he now lingers on the western verge of the continent, or in the jungles by the gulf, unsubdued in his spirit of independence, striking back only under the most terrible provocations, and disdaining to yield to his persecutors and murderers, until the last of his race shall be slain or driven into the Pacific. Surely as there is a just God, He cannot look unpityingly upon the fate of the Indian. Slain by greedy lust for empire, even while we have millions of square miles of unoccupied soil, his blood cries aloud for vengeance. But of all the wars excited by the cupidity, or something more demoniacal in the spirit of the pale face, against the Indian, the one now being waged in Oregon is the most infamous on our country's record. There is the amplest proof that this war has been forced upon the Indians by the whites, and that the appeals of the red man for peace have been spurned or answered by the bayonet or bullet. It is a war of speculation, intended to plunder the public treasury of from $50,000,000 to $100,000,000, and that, too, while our north Pacific territories contain more soil for the peaceful use of the white man than he can absorb in a century. These facts are known at Washington—they are patent to whoever will inquire into the matter—and yet Congress has voted a first instalment of nearly $500,000 to sustain a slaughtering crusade against the Indians of Oregon. General Wool, the commander of our forces on the Pacific, having been ordered to Oregon to settle disturbances there, marched thither, and, upon investigation, found that there was no Indian war, but only a shameful war upon the Indians. With the spirit of a humane as well as heroic man, he refused to become a party to the wanton slaughter of the red men. His soul was filled with disgust and indignation towards the white wretches who had fomented a murderous quarrel, in order to plunder the national treasury. He has been assailed for his action, and has written a manly letter of defence. After picturing the infernal schemes and doings of the whites, and the massacres of Indians, he sums up the bloody and shameful results and says:—"Such have been the results of one of the most unwise, unnecessary, and extravagant expeditions ever fitted out in the United States, and for no other reason than to plunder the treasury of the United States and to make political capital for somebody. It could not have been projected for the defence of the inhabitants of Oregon, nor for the protection of Oregonians in Washington territory, for none resided there. What, then, could have been the object? Nothing but a crusade against the Indians, and a long war to enrich the country. If such was not the object, Governor Curry, instead of sending his troops against the Indians in Washington territory, and beyond his jurisdiction, would have sent all of them to Southern Oregon, where the war raged, and nowhere else

in his territory. The Oregonians say that the war "is a godsend to the country." Speaking of the conduct of the territorial authorities in this matter, General Wool says:—"I regret that I am compelled to say that such conduct is too much encouraged by persons holding high offices under the government of the United States; and because I have opposed this inhuman and barbarous practice, and the wholesale plundering of the treasury of the United States, which there are no circumstances to justify, I have been denounced by the governors of both territories and the legislature of Oregon." General Wool declares that this Oregon Indian war, according to the programme of its authors, will cost the United States from $50,000,000 to $100,000,000, and imprint on the national escutcheon an indelible blot of infamy. Three-fifths, if not all our Indian wars, have been infamous—tolerable nowhere in the sight of eternal justice. It is evident that there is to be no cessation in the bloody game until the last Indian is destroyed. Hounded from their homes by boastful civilization in the name of liberty, their bones whiten the surface of a continent; and still, even while they crouch for shelter in the gorges of the mountains, the cry of the white man is, "Slay—slay the Indian!"—*New York Mirror.*

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# Varieties.

SINGULAR DISCOVERY.—A correspondent in Virginia writes us, that while some hands employed by Mr. William Kearns were digging out a cellar in Botitourt County, Virginia, about four miles from Buchanan, they came upon a quantity of coin, consisting of some eight pieces, in an iron box about fourteen inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some sixteen inches lower they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and have come to the conclusion that the coins, together with the various other curiosities, must have been placed there at an extremely early date, and before the settlement of this country.—*New York Weekly Daybook.*

A BIT OF ADVICE.—Have you enemies? Go straight on, and don't mind them. If they get in your way, walk round them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark—"They are sparks which, if you do not blow, will go out of themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction, if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

A SINGULAR TRADITION.—Among the Seminole Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were fair complexioned; and that after making them, he led them to the margin of a small lake, and bade them leap in and wash. One obeyed, and came out of the water purer and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become muddy, and when he bathed, he came up copper-coloured; the third did not leap till the water became black with mud, and he came out with its own colour. Then the Great Spirit laid before them three packages, and out of pity for his misfortune in colour, gave the black man the first choice. He took hold of each of the packages, and having felt the weight chose the heaviest; the copper-coloured man then chose the next heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labour; the second enwrapped hunting, fishing, and warlike apparatus; the third gave the white man pens, ink, and paper, the engine of the mind—the means of mutual, mental improvement, the social link of humanity, the foundation of the white man's superiority.—*Traits of Indian Life.*